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# The Present Age.

'The *search* of Truth, which is the wooing of it,—the *perception* of Truth, which is the presence of it,—and the *belief* of Truth, which is the enjoying of it,—constitute the sovereign good of Human Nature.'—LORD BACON.

'In the discovery of truth, in the development of man's mental powers and (social) privileges, each generation has its assigned part; and it is for us to endeavor to perform our portion of this perpetual task of our species.'

Professor WHEWELL, D. D.

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THE

# TRUTH-SEEKER

AND

# PRESENT AGE:

A Catholic Review

OF

LITERATURE, PHILOSOPHY, AND RELIGION.

LONDON:

JOHN CHAPMAN, 142, STRAND,

M.DCCC.XLIX.

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## ERRATA AFFECTING THE SENSE.

Page 90, for 'Henry IV of France' read 'Colbert, Minister of Louis XIV.'
P. 94, l. 5, for 'mellis' read 'mel.' Line 16, change ; into a , (comma).
P. 111, l. 33, for 'highly' read 'lightly.'
P. 116, in Poem on Sunset, l. 2, insert 'all' before 'alone.'
P. 118, in note (a) insert 'not' before 'abridged.'
P. 168, l. 38, for 'filling the land' read 'filling the hills.'
P. 230, l. 45, for 'get aid' read 'get rid.'
P. 337, l. 18, for 'Wailing' read 'Quailing.'
P. 338, l. 5, for 'roof,' read 'woof.'
P. 342, l. 30, for 'thou' read 'that.'
P. 348, l. 26, for '1668,' read '1588.'

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THE

# TRUTH-SEEKER

AND

# CHRISTIAN THINKER:

## A Catholic Review

OF

## LITERATURE, PHILOSOPHY, AND RELIGION.

**New Series.**

'The seed,
The little seed they laught at in the dark,
Has risen and cleft the soil, and grown a bulk
Of spaneless girth, that lays on every side
A thousand arms, and rushes to the Sun.'
Tennyson.

'If an offence come out of the Truth, better is it that the offence come, than the Truth be concealed.' Jerome.

## MANIFESTO OF PRINCIPLES.

THE title we have selected for our Periodical, THE TRUTH-SEEKER, is not used in opposition to THE TRUTH-FINDER, but rather as synonymous with it. It does not signify that no Truth is possest or found, neither has it reference to the opinions of its Conductor at all. The name denotes the nature of the work as an Organ for the discussion, discovery, and development of Truth, rather than the position of any individual writer. In a gold-seeking age, we proclaim truth-seeking to be the better part, and 'the *love* of truth' to be the first and essential condition of finding it. The inscription over the portico of nature, and the gateway of knowlege, ever is—'*Seek, and ye shall find; knock, and it shall be opened unto you.*'

In the spirit of the Jewish sage, we exhort all men, every where, to 'get wisdom and understanding'; not implying their actual destitution of wisdom and intelligence, but that wisdom is a fountain and knowlege a stream, whereat all men may drink *for ever*—living and exhaustless waters flowing from the throne of God, upspringing from the infinite depths of His everlasting being.

In the words of the same Hebrew thinker, we say—'*Buy the truth and sell it not*'; not meaning by this maxim that we possess *no* truth now, or shall, in a coming day, have attained to *all* truth, and thenceforth cease to be truth-*seekers*; but, simply, that of all commerce, the commerce in wisdom is the richest and noblest—that truth is a treasure more precious than fine gold, 'a pearl beyond price'—a treasure requiring the sphere of the infinite ages for the



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unfolding of its splendor to the growing and progressing faculties of man. Hence truth-seeking is not the negation of truth-finding, since, as SCHILLER observes,

'Ever Truth's bright bounds outranges man.'

We hold, also, that truth must be purchased by toil and thought—tho even at this price it will not be revealed, save to its sincere and childlike worshipers; it is a sacred treasure equally concealed from the gaze of purblind prejudice and self-complacent laziness.

Truth, strictly, is the *perceived harmony* between *phrase* and *fact*—Reason's Echo to the voice of Pan. Hence, practically, truth must be to every man *subjective*—that which to each seems best to express the Realities of Nature and the Laws of God. Whatever may be *the sense, the impression*, left on any individual soul, by unbiased contact with the word or the works of God, THAT must be *his* truth, calling for reverence as the sacred Revelation of God to him, and claiming constant and consistent obedience. We in our *affirmations*, or others in their *denials*, can never rise above *human, individual* assertion—i.e., our own Subjective Conviction—in any point whatever. If, therefore, party or passion, power or pelf, fear or favor, shall urge any man to let this conviction go—see that he do it not! Rather, bind it fast round his heart of hearts: if resulting from the search after evidence, then it has been bought of God, and must be regarded as a sacred truth and trust. '*Sell it not*'!

The *impression* on the God-made intellect is the result of God-made Laws; it is consequently the most sacred law, the highest rule of life. Hence *the great duty of every man is to prepare himself conscientiously for the calm perception and cordial reception of that truth by which he is appointed to live.* This is the primal duty—but how despised! Let us learn, then, to seek God and Truth—let our spirits lie in observant but reverential silence before Him, so that no disturbing passion, or darkening prejudice, may intercept the rays of truth, or prevent us from receiving the right impression. In short, let the soul, duly prepared, be Daguerreotyped in the sun-light of the Eternal! Thus, and thus only, can we worthily worship the highest in the highest way—intelligently and in truth.

A wise *culture* and harmonious *growth*, we hold, complete the conditions, and fulfil the ends, of all life. Men confess this when it concerns corn and cattle, fruits and flowers; but with reference to Human Life, the teaching of the accredited teachers is, that we should be as silent and submissive, as still and stereotyped, as quiet and contracted as possible; in short, that we should not grow, but congeal; not progress, but petrify.

Numbers of professly pious persons indeed, even represent the Deity as displeased with those discoveries in science, which, on the one hand, have unveiled to us the wondrous workings of His Power in the Past, and, on the other, revealed to our venerating gaze, glimpses into the glories and evidences of His Presence in Space—displeased with the study of Nature, the most authentic of his works, as tho this were not a revelation of Himself, written with the very finger of God—a Divine manuscript of creation, disfigured by no mortal amanuensis and medium, but coming to us in its primitive purity, free alike from the corruptions of transcribers and the misconceptions of translators.

Nevertheless, the Culture of Human Reason, the insight into Truth, is manifestly the grand and final purpose of the Universal Parent. For this end,



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in an era too remote for human measurement, was the primitive matter of the world created, and, thro' manifold revolutions, fashioned and furnisht for the habitation of Man. Naked and houseless he was placed upon its wild, uncultured surface, and his appointed task was to '*subdue it*'—to subdue it by the Thought of his Brain and the Skill of his Hand, for the satisfaction of his daily needs and the development of his divine nature. For this end, in divers periods and parts, the divine faculties being enfeebled by oppression, or decaying from disuse, Poets and Prophets, Sages and Saviour, have been sent forth, to revive the declining life, and transfuse fresh blood into the collapsing arteries, of the world—to breathe a purer air into its poisoned lungs, and enkindle a more vital spirit in its fainting soul.

Holding these principles, we necessarily discard all *one-sided views* of doctrine, and demand that each writer shall stand on his own responsibility. We afford to Truth-seekers, therefore, fitting medium for tolerant exposition and unshackled enquiry, free from all sects and systems. The claim of *infallibility*, whether put forth by Pope or Protestant, we utterly despise. We stand or fall by these principles—That *self-culture* is the central axiom of all true ethics—*That the duty of truth-seeking is paramount to all others*—That it is a crime against God and against man to hold out favor or fear, gain or loss, with the view of deciding the judgments of men on any question of Truth—That it is a vice of the worst kind, leading to spiritual death, to give up the use of our own talent, the exercise of our own intellect, to priest or polity of any sort—That truth is necessarily a *subjective* perception; whence we deduce the duty of each individual to put aside all who dare presumptuously to step in between the Soul and God, and solemnly to settle for himself, according to the worth and weight of the evidence before him, *What is Truth*, and What is Error. The Protestant Churches have hitherto, equally with the Roman, denied these great principles. All have overlookt the fact, that hope and fear are neither instruments of discovery nor tests of truth. The only difference is this—that once Rome had a *monopoly* of infallibility, and swayed the sceptre of spiritual despotism over willing slaves and undivided empire, whereas Protestantism is a *competition* of petty Infallibilities, exhibiting a partial union of sects in conjunction with universal contest. It is pure romance to regard the Reformed Churches as a Republic, in contradistinction to the mighty monarchy of Rome. A Republic involves *equality of claim*, and negatives all separate supremacy, all distinct ascendancy. But it is not so among the sects. Nearly all claim 'divine right'—not merely to *judge for themselves*, but for others; each speaks of the rest, not as citizen of citizen, but as *prince* speaks of *pretender*. Accordingly factions usurp the name of '*Evangelical*,' and establish '*Alliances*' which exclude other fractions of professing Protestants. In fact, each swelling sect in turn aspires to be Pope—copies the spiritual policy of the triple crown—and mimics, with its tin trumpets, the thunder-tones of its Italian Prototype. The Vestry apes the Vatican.

It should not be so amongst TRUTH-SEEKERS: they should unite in bringing about a wiser and worthier reformation; in enforcing the *Morality of Enquiry*, and in achieving the downfall of all sectarian and satanic intolerance! To this grand object we dedicate our periodical and devote our powers. It is this NEW REFORMATION which must precede, and prepare for, the NEW AGE of hope and

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joy for the emancipated millions. May the people flock to the uplifted ensign! Then indeed will their rest be great, and their reward glorious.

How vast its issues! It will rescue the phrase 'Love of Truth,' from its profanation on the lips of fanatics and fools, and apply it, not to the *vice* of mental apathy, but to a *virtue* sects dream not of; not to a vow of faithfulness to sect or system, but to *the moral and mental aptitude to relinquish prejudice for rational conviction;* in fine, not to the self-complacent feeling of fancied *possession,* but to the earnest aspiration of rational *pursuit.*

This Reformation will discard the angry intolerance with which men look upon doubt, and consecrate it as a mental state necessary and natural in passing from a lower to a higher point of intellectual progress. It will affix to all *wilful favoritism* in the treatment of evidence, a sentiment of stern disapprobation, and direct the feeling of *moral responsibility* towards keeping the Process of Enquiry perfectly free from bigotry or bias. *Really believing* in the truth, and that true religion is indeed reasonable—'the LOGOS, or *Reason* of God, which was in the beginning with God'—men will cease to hoodwink the Intellect within them, and fearlessly look Truth in the face! He who does not, will then be pitied as a coward, or branded as a criminal—traitor to Truth—infidel to Faith. Such a Revolution, by breaking up the selfishness of sects, by banishing the rivalry of creeds and the bribery of the pulpit, will unite the true Thinkers of the time in consentaneous action for the advancement of the race, and establish so glorious a Co-operation for the culture and development of the divine powers in man, that SOCIETY shall appear rather as the multiplication of One Individual, than as a mere aggregate of distinct units: it shall *realize* PAUL'S noble *ideal* of a CHRISTIAN COMMUNITY—an organization of many members fitly joined in one body, animated by one spirit, active to one end, and every limb in unison, serving and being served; its sympathetic circulation free as if flowing from one central heart, and its vital thought as if generated in one single brain! Thus the varied orders of Intellect, by rejecting repulsive *antagonism* for free *association,* would contribute to their mutual development; the material gathered by the PERCEIVING POWERS of one class, would pass on to the COMBINING FACULTIES of another—either to those of the Poet, to be woven up into the glowing fabric of poesy; or to those of the Philosopher, by whose generalizing skill the varied facts and forms of nature would be reduced to order, and exhibited in all the sublime simplicity of one grand and harmonious system! Thus may we hope, by union, to reach with rapidity results to which *individuals* can attain only by long and laborious steps; and in place of the tedious process of solitary vision, by uniting the powers of all (until the community shall resemble the symbolic creature of the Apocalypse, full of eyes behind and before), a new and deeper insight may be obtained into the Arcana of Existence, while round the sphere of life, the thousand eyes of this enlightened band of Truth-Seekers will spread a sort of Omnipresent Perception.

We seek especially to address 'THE PEOPLE,' to promote their welfare, and assist their noble efforts at self-culture and self-instruction—because we think that the time has at length arrived when the higher truths of Philosophy and Morals may be proclaimed to them. This conviction is founded on their temperate habits, and their consequently more thoughtful dispositions. The great

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necessity, the primal condition of all educational efforts, namely, *that the soil should be prepared for the seed,* appears to be partially achieved.

To accomplish the great object of our enterprize, we shall divide our Magazine into the several departments of LITERATURE, PHILOSOPHY, and RELIGION.

The department of Literature will comprehend articles bearing on the social, moral, and spiritual unfolding of man; essays written in a poetic and attractive style, appealing alike to the sympathies and intellect of the reader; sketches of men who by their virtue and valor have surmounted the difficulties of life, and contributed to advance the cause of humanity; and poems of a high order, unallied to mere morbid sentimentality. We shall strive always to cultivate the faculty of the Beautiful in our readers, and to bind it to Goodness as to a bride.

It will give us real pleasure also to encourage the struggling and earnest in their efforts for individual development, and to aid in the solution of difficulties: this will, in fact, be a peculiar feature in our literary work, combined with inculcations of true self-reliance, and sturdy battlings with the Leviathans of the mental deeps, as absolute requisites to a brave and noble character.

In Politics we shall advocate the Rights of the People, not only to mental liberty, but to the material means of happiness: all unjust monopolies, anti-christian privileges, and pernicious prerogatives, we shall sternly oppose; but while we shall not speak with unnecessary harshness of persons, we design to give the boldest and most determined utterance to Truth.

The Critical department will include the reviewing of important books, wherein we shall, by a fair and full *analysis,* expound the thoughts and views of the given *author* to the reader, weaving our own affirmations or denials in the web of our criticism. Besides copious ANALYTIC REVIEWS of the costly books of the present, we also propose to give RETROSPECTIVE REVIEWS of scarce or celebrated works of the past.

Knowing that a Sound Mind requires a Sound Body for its fullest and fairest manifestation—that the material and the mental are essentially associated, and exert a powerful reciprocal influence—we regard *self-culture* as inclusive of *physical culture,* and bodily temperance, or health of blood, as a natural condition of mental temperance, or health of spirit. Expositions of the great principles of diet, health, and longevity, therefore, and comparisons of the various competing medical philosophies—Allopathic, Homœopathic, and Hydropathic—will come legitimately within the scope and aims of THE TRUTH-SEEKER.

Under the Philosophical and Theosophical department, a variety of papers on subjects of great and general interest, will be admitted. Amongst the topics proposed may be enumerated Education, Social and National Economy, Intellectual and Moral Philosophy, Biblical Criticism and Theology—including inductive and Catholic expositions of Christianity, and analyses and examinations of the most celebrated writers against 'the truth as it is in Jesus.'

In defending Christianity—we mean the simple and unchangeable Christianity of Christ, not the complex and chamelion Christianity of the sects—our eulogy and our censure alike will be primarily directed to doctrines and deeds, not to persons or parties. Frauds, forgeries, and falsehoods, indeed, falling in our way, or crossing our path, will receive *due* exposure. But we do not wish, in defending the *truth,* to discard the *temper* of Christ. Our contributors, we hope,

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will be animated by the same spirit. They will honor each other's sincere thought, and help to further, by every generous and manly means, the realization of Truth, and the refutation of Error. In any controversial papers, the *absence* of such a spirit, quite as much as of talent, will form a ground for its rejection. We will listen to any man's Reason, but to no man's Wrath. Our's is an organ open to free discussion, but will be sternly closed to every display of passion or invective. Let us all, rather, imitate the chivalrous politeness of old, and exemplify that honorable humility which graced and guided the contests of the tournament. Nay, since we know that in Nature there is no such anomaly as war, but only action and re-action, resulting in the supremacy of the strongest, or in the production of a third state still better—that of harmony—let us even transcend the courtesy of the tilt-yard, and *help each other to arms and opportunity*, so that if 'God and the right' be *not* on our side, we may speedily be discomfited and disarmed. In such high-souled conflict amongst the Knight-errantry of Truth, defeat will be without disgrace, and victory all the more glorious for being won, not in the name of sect or self, but as the Champion of Truth, in behoof of our friendly antagonist himself, and of the whole family of man.

Let us bear in mind, that for our high Destiny, the performance of Duty has to prepare us. Salvation is essentially and primarily a *prepared state:* and therefore implies *culture* as a condition, as culture implies *exercise*, and exercise *freedom*. Our salvation must be *wrought* out with a sacred, not a craven fear, knowing that it is both of Love and of Labor, of Grace and of Service. The Prize of our high calling is noble—let the performance be worthy! '*Be ye perfect, even as your Father in Heaven is perfect.*' This is the Ideal which Life, by progressive steps, must look to Realize—the consummation to which only a continuous culture can conduct. Thus the World and the Wise Man ever advance, from twilight to dawn, and from dawn unto meridian day. What a noble lesson of tolerance and truthfulness does the Divine Example present to us in this matter! If the Everlasting and Infallible Father can look down, in the greatness of patience or pity, upon the diversities of dogma which obtain amongst his frail and fallible children, ought not they at least to listen to each other's differences with respect? When the great unproud God complacently hearkens to the babblings of Men, surely they may quietly give ear to *each other!* Since God has placed us together on the common platform of earth, why should we erect our party palisades, and insist on our exclusive and paltry shibboleths? When the great Father tolerates my 'heresy,' why, oh brother! shouldst *thou* condemn? When He sheds upon me his sunshine and his favor, how darest *thou* to frown? Know'st thou not thy mission, oh fellow-man? which is not to blame thy brother, but to perfect thyself: '*Be ye perfect, even as your Father in Heaven is perfect.*' Is not patience a great perfection of God? as impatience is the blind and passionate impulse of a cruel or contracted soul? Be ye, therefore, perfect in the exercise of patience and charity on matters of opinion. First *seek* the truth, and *prove* the doctrine; then hold fast to the good, in the spirit of peace and love. If you really believe that you *possess* the truth, you will rather seek than shun the freest enquiry into its evidence, since 'evidence' is that which makes truth evident, and necessarily implies examination and *looking at.*

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If, on the contrary, you dread discussion and decry enquiry, it must be either because you dare not *trust* the Truth, or have no self-convincing *evidence* of its being such. In the first case, you are FAITHLESS to God, who is the fountain of Truth; in the second you are *faithless to yourself* and to your fellow men. You are not prepared to give a reason for the faith you profess, and yet attempt to palm upon others what evidently does not *convince* yourself! Hence the *bigoted* man is essentially the *bad* man: insincere, dishonest, false alike to God, himself, and others; and notwithstanding his Pharisaic professions, at best self-deceived and deceiving.

God, however, in a still more specific manner, is exhibited as an example for our imitation. Does not the Prophet rightly represent Him, when he puts forth this language:—'*Come, let us reason together*, saith Jehovah'? How strongly does this representation condemn the character, and rebuke the conduct, of the Persecutor. When God condescends to *reason*, the priest dares to *rage!* Miserable presumption! shocking pride! The ever-blessed Creator in his greatness stoops to *argue* with his creatures, even to invite man's darkened soul to hold converse with his Divine Spirit, yet do priests in their littleness frown upon Truth-seekers for reasoning *with each other!* Clearly, the persecutors, the priests, the Light-shunners, are not of God—not observers and imitators of the Divine Perfections and Providence. They would fetter thought, limit enquiry, destroy Reason—probably because, like the demons in the Gospel, they strongly suspect that reason is calculated to destroy them.

F. R. L.

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## SPIRIT VOICES.

OUR seasons of joy
Are the flowers on the mountain;
Far beneath lies the treasure—
The life-giving fountain.
We may gather the flowers
At our ease in the sun;
In the sweat of our brow
Must the others be won—
Labor then,
Fellow men,
Up brave hearts, try again!
Ours is no struggle for might or domain,
Ours no ignoble strife;
Aiming at purer life
Front we all hardship, all trial, all pain.

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Clouds gather round,
In the sky is no star,
Huge wastes are before us,
And Salem afar.
Yet faint not, but trust
That new light will be given—
Not till Earth's fruits have failed,
Comes the manna from Heaven.
Labor then,
Fellow men,
Faint not, but try again!
Life one-long-conflict from birth to the grave,
In that broad battle-field
Once having borne the shield,
With it, or on it, is one to the brave!

Thou standest alone
In the desolate waste;
All dried the sweet fountains,
The Palm trees all passed;
Yet, yet, there is comfort,
Thou nearest the goal,
Where the world pales before thee—
Thou liv'st in the soul!
Then on high
To the sky
Rises Faith's triumph cry—
'The Father is with me, I am not alone!'
The drop of the mighty sea,
Shrouded in mystery,
Joins the vast waters and rolls with them on.

K. B.

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# SYSTEMATIC HISTORY:

## OR, A BRIEF SYNOPSIS OF THE TEN SOCIETARY STATES.

BY GOODWYN BARMBY.

THE Science of Society is the philosophy and system of History. Societary Science is the true foundation of Societary Art. It is what Memory is to the Thinker, in the evolution of his new combinations. It is the experience of the past and of the present, inspiring and regulating with prophetic vision the destiny of the future. History, vulgarly so called, however, is not societary science, altho related to it. It is merely a chronology without system—an indiscriminate collection of dates and occurrences, often irrelevant, often trivial, and but seldom connected with the great progressive developments of society, and those markt societary phases which best offer themselves for a systematic classification of historic states.

The subject of societary science, the systematic classification of the great phases of society, is a novel idea. History indeed we have had, in learned tomes, in ponderous volumes; but this history gives societary facts according to date, and not according to state. It is a thing of time, and not of essence. It deals with chronology, and eschews psychology. It measures by Olympiads, lustrums, and hejirahs, but not by organic phases, or data of positive societary progress.

As an introduction to a better classified system of history, in connection with Societary Science and Art, we present a brief synopsis of the principal phases of history, thrö an outline of the chief states of society which have been developed more or less in the world. In analyzing society in relation to its progress, we find these societary states to be *ten* in number. As the classifications of science demand a certain unitary and definite nomenclature, and an algebraic abbreviation of expression, we name these ten societary states—Paradization, Patriarchality, Clanism, Barbarization, Feudality, Municipality; Civilization, Monopolism, Associality, and Communization.

*Paradization is the first societary state.* The fact of the histories of all nations having, in general coincidence, the record of the commencement of society in a paradizaical state, is the basis of this position. A traditionary remembrance of paradization is preserved not only by the Hebrew Moses, and the Latin writers Ovid and Lucretius, but even by the most savage and uncultivated tribes in all parts of the globe. According to the general tradition of all nations, what we term Paradization was the garden, or Eden condition, of the primitive world—the golden age and the Arcadian valley of the sons of song. In it, according to the tradition, the inhabitants of the earth lived in common upon the spontaneous fruits of nature. In it all was love, peace, plenty, and happiness. The world was so thinly populated, and its produce so plenteous, that the terms of



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*meum* and *tuum* were unknown. Society was undefined, unregulated, having, without thought or design, all things in common. Thus in a sense, its definition is indefinite. Analogic probability, as well as historical tradition, however, supports the idea of paradization as the first societary state. In the analogy of numbers it accords with 1, which as 1 is no number, which as a *one* is *in* all numbers, and which as The One IS all number. Hence its ambiguity. It originates with the human couple, man and woman, who form in themselves one social individual, having all things in common, but yet scarcely to be called a society. Nevertheless, the family commences from the united couple. 1 and 2, according to Pythagoras, symbolize all things. 1 and 2 make 3, and once the square of two, four. The power of one working in 3 produces 9—27—81—243. Society has begun. It is in operation. But it would not have begun, it would not have operated any more than arithmetic, without a first, without a one; of itself no fact save in relation to facts. Paradization, therefore, we class as the first societary state. It stands as the germ of society, as important and mysterious to societary science, as God is to religion.

In Paradization, then, there is the human couple. It produces a family. This family produces families. With these families, according to the law of progressive experience, division first developes itself. The Fall commences. The one family of paradization is broken up, and the various individual families and private possessions of Patriarchality or Pastoralism begin.

*Consequently the Patriarchal-pastoral condition is the second societary state.* It is so, not arbitrarily, but in natural order. Place any human couple, inexperienced, ignorantly happy, in the isle of Juan Fernandez, or any where else, and the moment individual familism arises out of their paradisaical union, the societary state of patriarchality arises also, and must of necessity institute itself. In like manner do the other eight societary states follow in a natural course of development. Thus any supposition that the classification here propounded is arbitrary, must be banisht from the mind. It is the system of History, not our system. It is natural, necessitated: an exposition of the general law of cause and effect, as it relates to societary association.

Patriarchality is the development of the germ of human familism, in its most individualized and isolated aspect. The man, in its domestics, is the despotic father; in its politics, the absolute governor; in its ecclesiastics, the sole priest. The woman in it, is only the enslaved mother. Her mission is merely conjugal and maternal—is only to bear a family of which her husband is the patriarch. The industry of this family is of the pastoral kind. A few rods of ground may be planted around its tent, but herding and hunting are its chief employments. More than five times the extent of land is required for the pastoral, than for the agricultural life. The patriarchal family becomes nomadic, wandering. It moves for fresh pasture and water for the flock, or for a new hunting-ground. It consequently keeps apart from other families. The cattle of Abraham and of Lot, must not be too close together. The marriageable young men and maidens must after a while separate from their parents' family, and form themselves into a distinct family. Meanwhile population increases. The pastoral life absorbs very quickly also, any given tract of country. Differences as to the appropriation of pasturage arise, and the societary state of Clanism is consequented.

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